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with respect to culture. Feudalism, while it may not be
 "primitive," is here mixed with a primitive, tribal system
 and uses its terminology.

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In civilized society, in contrast to primitive,
 membership is not held to be based on descent but on
 residence and property relations, and this form of society
 is represented by the state. This does not mean that
 the state does not use the primitive terminology, for, out
 of numerous examples, one might remember the insistence of
 the National Socialist government of Germany prior to the
 second World War on "blood" and "race." Of greater importance,
 the state is a different system of economy, because, de-
 pending on its constitution, it defines its resources as
 its own, as the personal property of its citizens, or both.
 The state in this sense is not a newcomer to Iraq, inasmuch
 as some of its earliest examples known in history were
 developed there, but, at least for some centuries, it has
 been a stranger to Kurdistan. It has been even here, in the
 Rowandus area, it has taken a large part in the adminis-
 tration of life. Youth are recruited to the army, not to the
 following of a chieftain, and the military forces and the
 police have the task of regulating public order. Matters
 of civil and criminal law are decided in its courts, and
 the important matters of inheritance, marriage, and divorce
 require its authorization. Students say, if they are able,
 study in its schools and the state can even discipline
 the individual families. Perhaps more importantly, it has
 facilitated the classification of land, buildings belonging

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to the state, private persons, and the Islamic faith, and the regular collection of taxes. If the land is unregistered, it prefers to obtain the revenue directly from the users, and, if privately owned, from its legal holders. The Arab government of Iraq cannot be said to be a model of efficiency, but it has quantitatively superimposed an administration far different from that of the Turks or the chiefs.

If the changes of the last fifty years which have taken place in Kurdish life are reviewed, it cannot be said that any one aspect has been static, but in one the alteration has been far greater than in others. Aside from the society, the areas of discord are few in number. Items of Western technology have been easily assimilated, and it is not possible to allege that any self-sufficiency has been destroyed by the introduction of manufactured goods, for this dependency on foreign products has apparently been known for centuries. The specialization in tobacco in the district has, of course, conditioned versatility, but it has been profitable rather than detrimental, and, in any case, the agricultural production of the area, even at a primitive level, is only a part of its potential. In the house and its furnishings, the costume, the diet, life within the family, and religion almost nothing of a structural nature has been altered or replaced. The locus of modification, then, has been in the economy and the society, for, not only has a new class, the government elite, been added to compete for prestige with the native aristocracy,